

# The Classical Bulletin

Published monthly except July, August, and September, by St. Louis University. Subscription price: \$1.00 a Year.  
Entered as second-class matter at St. Louis, Mo., Post-Office.

Vol. XVI

DECEMBER, 1939

No. 3

## A New Challenge and Its Oldest Answer<sup>1</sup>

BY STEPHEN A. MULCAHY, S. J.  
Boston College

"Boston, unlike Gaul, divides into two parts on Latin." So read a caption in the *Boston Evening Transcript* for October 24, 1938. Beneath this heading ran parallel columns, one written by a member of the Boston School Committee, Mr. Joseph Lee, Jr.; the other, by Dr. Gummere of Harvard. The former proposed the removal of Latin and modern languages from the curriculum of our schools and the substitution of courses in government and economics. The latter, choosing to meet Mr. Lee on his own ground, offers as his defence of Latin the necessary preparation of at least 50% of the boys and girls who go on for higher studies.

There has been a tendency of late years in our defence of the classics to insist too much on the by-products of classical study. If we insist too much on the secondary advantages to be derived from the pursuit of Latin, we are but following the line of least resistance; we are creating a false interest in Latin study; we are successfully bringing the classics into disrepute. I refer to classical teachers who emphasize the value of Latin and Greek as a means to improve one's English, to help one in the study of the professions, to prepare one for higher classical study. At times I seriously doubt the efficacy of the first two advantages and wonder if the result is worth the labor expended. As to the third, it is an admission that the classical studies in high school are thoroughly pragmatic in character, a mere preparation for collegiate study, and have no value in themselves. If we are to defend successfully our position, we must base our stand on fundamental principles. We must insist that there is a place for Latin even among those who have no intention of going on to higher studies. And we can do this honestly, with no apologies and without reservations, if we insist on what a solid classical tradition has handed on to us as the *primary* functions of classical study, namely, *discipline* and *culture*. It is only ultra-modern psychology and modern educational theories, thoroughly utilitarian in tone and scope, which have driven classicists scurrying to their weakest line of defence, the practical values of classical studies expressed in terms of dollars and cents.

The traditional objectives are such that, if realized, they can be transferred to any profession or occupation in which a man may engage; for they transcend vocation, profession, or occupation. They train the mind and heart and the whole man. It matters little in the years to come whether or no a man can take down his Vergil or Homer and spend a few happy hours delving into ancient civilization. This is a consummation devoutly to be wished, but it is no proof of the utility or the futility of the years spent in classical studies. For long

since have the classics made their imprint on the intellectual and moral fibre of the individual. Long since have they proved their disciplinary and cultural value. And though a few years after his study has formally closed, he may to his disappointment not be able to decline a noun of the first declension or describe in barest outline the wanderings of Aeneas, the habits of clear thinking and exact expression are still his; a broader outlook on life, a deeper sympathy with his fellow man, and all else that culture connotes, are his constant possessions. These two functions train the whole man. By discipline the mind is trained in clear thinking, in exactness of concept, in discrimination and security of conclusion; the will is trained in emotional control; the imagination, in its proper presentation of fact or fancy. By contact with the greatest civilizations, with the greatest heroes of all times, and the working of their minds and wills, by familiarity with the best expression of the thought of the ages, the cultural purpose is secured.

It is one thing to say that discipline and culture are the objectives of Latin in the secondary school; it is quite another to show that these objectives can be realized through the medium of Latin study; and it is still a third thing to prove that these objectives cannot be attained so readily, if at all, by other studies than the classical languages. I am here restricting my remarks to the second of these propositions, namely, that discipline and culture can be realized through the medium of Latin study.

How, then, does Latin fulfill its disciplinary function? Man possesses various faculties; there is the memory, the understanding and judgment, the will with its emotions, and the imagination. Education calls for a complete and harmonious development of these faculties.

The early days of Latin study bring the student face to face with declensions and conjugations. Here a demand is made on his powers to memorize certain endings together with their functions as characteristic of this type of noun or that type of verb. This, one may say, is brute memory. Granted, but brute memory has its place in the study of any language, native or otherwise. After all, the child gets his first knowledge of his own language by apprehension, and it may be a long time before comprehension follows. Concomitantly with the learning of declensions and conjugations, "formal vocabulary training" is in order. A list of nouns of, say, the first declension or verbs of the first conjugation is given together with their meanings. The student must memorize word and meaning. Here he learns to distinguish between different words and their meanings. This is more than brute memory. It is what we call denotation. He recognizes similarities and dissimilarities, and distinguishes differences by signification. There

is a further process which comes later with the reading of Latin, and this is as true of the simplest sentences of disconnected prose as of the most complicated piece of continued discourse. In the individual word he recognizes not only the absolute meaning but also its relative value, used in conjunction with other words. He recognizes not only its meaning but all its implications in a given setting. Here not only the memory is being exercised but also the understanding.<sup>2</sup>

While the memory is being trained by repeated acts of apprehension and the understanding by persevering comprehension, the judgment is having its discipline by constant differentiation of words and recognition of values in co-ordination and subordination of clauses. A disciplined judgment can from a group of English synonyms easily select the one best suited to this particular Latin word in this particular setting. This is especially true of a passage in which there are many words closely allied in meaning, yet each with a nuance of its own. I call to mind, in passing, a passage from Cicero's *Pro Milone* where in one sentence we meet with *potentia*, *auctoritas*, and *gratia*. These immediately suggest other words, *potestas*, *imperium*, each calling for neat distinction. Another demand made upon one in reading Latin is to supply the meaning (and this time from a study of the context) for what we call the blank cheques of Latin, words of the type of *res*, *ratio*, *causa*, *casus*. They, some more than others, have a multiplicity of meanings, and only one is correct here and now. It requires nice discrimination and accuracy of judgment to assign the proper signification. A teacher should abhor the word *thing* (in the case of *res*) unless the author purposes to be extremely indefinite. Another demand (at least in Cicero) on the faculty of judgment is the use of pairs of words almost synonymous in character, yet each carrying a shade of meaning which distinguishes it carefully from the other, v.g., *mos* and *consuetudo*, *diversis disjunctissimisque*, *necandos trucidandosque*.

The judgment is also trained in the sentence by a study of the comparative value of clauses, the relative value of main and subordinate clauses, or of a series of subordinate clauses, v.g., in the opening sentence of the *Pro Archia*, where we have a series of conditional clauses or their equivalents. A study of connectives between the various sentences of a paragraph and between paragraphs themselves helps much in the training of the judgment.

The imagination is the picture gallery of the soul. And this particularly needs renovation, refurbishing, and refurnishing. To be imaginative the young high-school student thinks he needs but use a variety of adjectives. The result is that he uses adjectives of little or no signification. He must first be disillusioned of the value of this process. He must be taught that the adjective which tells is one that is a picture in itself. It is the one which opens a whole vista. To restock or improve the imagination we need not depend in our study of Latin on the similes and metaphors and other figures, or wait until the *Aeneid* is class matter. A study of the adjectives, their use, and connotation from the earliest days will produce the result desired. Let the student realize the possibilities of an adjective—how it

may contain all the color that an extended metaphor has. In this way his imagination is active. He is stocking his gallery with pictures of his own making. Vergil will come later, and he may find to his own delight that perhaps his own won't suffer too badly in the comparison. Tennyson's characterization of Vergilian style is only less true of the rest of Latin writing:

All the charm of all the Muses  
Often flowering in a lonely word.

We must not gather from what has been said that adjectives alone fulfill this function. Nouns, noun phrases, and verbs may equally serve to train and develop the imagination. For instance, the verbs in the opening chapter of the *Pro Milone* of Cicero, *cinctus est*, *stipatus sumus*, *saepti sumus*; each suggests its own picture in reference to this strange assembly; or that marvellous picture gallery of verbs in the *Pro Archia*, *pernoctant*, *peregrinantur*, *rusticantur*. And so there are picture phrases and whole paragraphs, as the famous passage on the escape of Mithridates. We need only mention, in passing, the *Aeneid*, which is a veritable picture book, exquisitely done, a fitting climax to the earlier development of the imaginative power.

In treating the training of the will and its emotions, some may feel that we are leaving the disciplinary and encroaching on the cultural. Not so; the will and the emotions, too, must have their discipline. The individual must first find himself and set his own house in order before he can get that broad universal outlook and understand the part he plays in the world scheme. This individual training is the part of discipline; the universal or world training belongs to culture.

A fundamental training is given to the will in the facing of a new and difficult problem, the mastery of another language. The persevering effort demanded, the industry, the realization of difficulties, be they grammatical, textual, syntactical, and the choice of means to overcome these difficulties—all prove excellent training for the will. But I am not going to insist too much on this training which is more or less common to all studies. I wish to insist, however, on features peculiar to the study of Latin in the high school. When the student takes up the formal study of an author, say Caesar or Cicero, he learns a great deal about virtue or vice; the reward of one, the punishment of the other. Though he may not know them by their proper terms, or see their relations one to another and how they fit into the universal scheme, he recognizes their existence and the elements of both virtue and vice in his own make-up; the necessity of embracing the right and avoiding the wrong for his own individual good. In Caesar he finds examples of prudence, temperance, courage, justice, and their contrary vices; he is attracted by the former, repelled by the latter; in the Catilinarian orations he sees to what a pass self-seeking and inordinate ambition can bring a man; and on the other hand, what glory there is in self-sacrifice, in being true to an ideal. His emotional life is being disciplined. He recognizes the elemental emotions of loyalty to a cause, of courage, physical and moral, of fear, hatred and indignation; he sees their sources, their presence or lack in himself and under the judicious guidance—carefully concealed—of the

teacher he sees ways and means to foster or hold in check these same emotions in himself.

All this, while bordering on the cultural, is still disciplinary. It has as yet the training of the individual as an individual in view; although the cultural is swinging more and more into line.

At the time the student is about to enter fourth-year high school, individual maturity is or should be realized. The student's outlook on life is broader now. He is a little less interested in self and a little more in man and the meaning of the world about him. It is at this juncture that the cultural in education should assert itself and should be in the ascendancy and the disciplinary on the decline. That educators realize this is evidenced by the very selection of authors for fourth-year work. Prose is essentially the language of science, of discipline, and therefore of the individual; poetry is the language of art, of the beautiful, of the whole man, in a word, of culture. Hence the study of the *Aeneid*,—the most artistic poem of the language, depicting the struggle of one man against the sea and against various human and superhuman elements, running the gamut of human emotion, yet embodying in himself the ideals characteristic of his civilization, proves an excellent medium for this elementary cultural training. In Aeneas is to be found the universal man, the man who recognizes his position in a vast scheme of things, who realizes that he does not exist for himself alone, who respects the rights of the gods, of his own kin and of his fellow man, and recognizes his duties towards them. Culture is humanity, and humanity supposes all those concessions which one must make to live peaceably in society. In Aeneas the student realizes this. He sees exemplified there in unmistakable terms the threefold virtue of not only the ideal Roman, but of the ideal man in general: *pietas*, *gravitas*, *virtus*. *Pietas*: loyalty to God, home, and country; *gravitas*: the poise of one who is conscious of his own dignity and position as a human being in a world of humans; *virtus*: that courage, not so much aggressive, the will to do and dare, as the power to suffer, to endure toil and hardship.

Aeneas himself has a world outlook and the student who follows his wanderings, who faces difficulty with him, who engages with the Harpies, that foul race, or witnesses the monster Polyphemus and his bloody crew; the student who encounters storms, escapes Scylla and Charybdis, who sails by those hated Greek cities, begins to realize that he himself is not an individual, condemned to an individual existence but that he is a unit in a mighty cosmos and must fit himself to become a representative unit in a mighty human drama. The student is now getting fundamental world-training. And under an enthusiastic and inspiring teacher he is being prepared not only for future and more intensive study of the classics, but to take his place and do his part in the world of men.

In conclusion, then: the function of Latin in the secondary school is twofold; first, disciplinary: to train all the mental faculties harmoniously, to train the individual as an individual; secondly, cultural: to impart world-training which will fit the student for more intensive work along these same lines in college, but which will

be of incalculable service to him in life even though he does not go to college.

These are the two objectives which we must keep ever before us; and whatever means, new or old, suggests itself or is suggested to us, it must always be viewed in the light of these objectives. Fads and fancies, however attractive or however well-recommended, must be regarded with suspicion and be adopted only after serious consideration. In this way alone shall we keep the clear limpid stream of classical education unpolluted and in a practical way meet the newest challenge with the oldest answer.

<sup>1</sup> Read at the Thirty-fourth Meeting of the New England Classical Association, New London, Conn., March 31, 1939.

<sup>2</sup> It is, of course, quite impossible in any intellectual act to exclude completely any of the various intellectual operations of memory, understanding, and judgment. They are so intimately connected in every vital act of the mind that traces at least of each may be found in any given case.

### "Mother"

Sweetly syllabled, the name  
Spells tenderness and care,  
And all life's understanding love  
And sympathy are there;  
Within that brief and gentle word  
God's voice itself is heard.  
  
The elemental things of life  
Are wrapped within that name:  
Home, and a sheltering roof, and food,  
A kitchen's warm red flame,  
And love that stretches out beyond  
The reach of sight and sound.  
  
Speak the word reverently, and hold  
The things for which it stands  
As sacred, for God put within  
A mother's heart and hands  
A trust that years can never dim:  
A partnership with him.

*Ave Maria*, May 13, 1939

GRACE NOLL CROWELL

### "Mater"

*Mater*, sonoris mellea syllabis,  
Cor mite dicit, cor redamans, dolens  
Gaudensve nostra sorte; dulci  
Voce brevi Deus est locutus.  
  
Quae vita poscit *Matris* amabile  
Nomen revelat: perfugium, domum,  
Escam, focum, flammam amoris,  
Quae superant oculos et aures.  
  
Hoc nomen effer cum reverentia!  
Quidquid recondit, fac, reputes sacrum!  
Cum corde materno manumque  
Ipse Deus sociat laborem.

*Campion*

A. F. GEYSER, S. J.

### Humanism — and the Classics

*Humanism*, like the kindred word *humanities*, is connected with the relation of our culture to classical antiquity. But that is simply because our ideal of "universal" culture originated in the civilisation of Greece and Rome. In that sense, then, humanism is essentially a creation of the Greeks. It is because humanism as realized by ancient Greece has a permanent importance for the mind of man, that modern education is essentially and inevitably based on the study of antiquity.—*Werner Jaeger*



# The Classical Bulletin

Published monthly except July, August and September by  
St. Louis University, St. Louis, Mo.

Subscription price: \$1.00 a year

Entered as second-class matter, at the post-office at St. Louis,  
Mo., under the Act of March 3, 1879.

## EDITOR

James A. Kleist, S. J.  
St. Louis University, St. Louis, Mo.

## ASSOCIATE EDITORS

Francis A. Preuss, S. J. . . . . St. Stanislaus Sem'y, Florissant, Mo.  
A. A. Jacobsmeyer, S. J. . . . . St. Stanislaus Sem'y, Florissant, Mo.  
Joseph A. Walsh, S. J. . . . . Milford Novitiate, Milford, Ohio  
F. A. Sullivan, S. J. . . . . St. Andrew-on-Hudson, Poughkeepsie, N. Y.  
Francis X. Entz, S. J. . . . . St. Charles College, Grand Coteau, La.  
Chas. J. Walsh, S. J. . . . . Sacred Heart Novitiate, Los Gatos, Cal.  
Daniel P. Meagher, S. J. . . . . Gonzaga University, Spokane, Wash.  
Carol L. Bernhardt, S. J. . . . . Weston College, Weston, Mass.

## BUSINESS EDITOR

J. P. Jelinek, S. J. . . . . St. Louis University, St. Louis, Mo.

Vol. XVI

DECEMBER, 1939

No. 3

## Editorial

We are agreeably impressed with a warmhearted appreciation of the late Professor Samuel Eliot Bassett's *The Poetry of Homer* (Sather Classical Lectures, Vol. XV, 1938; University of California Press), which appeared in the June number of the learned *Studies: An Irish Quarterly Review*, just in time, one may say, to compensate for the rather meagre account of Bassett's work in the May issue of *Greece and Rome*. We quote two or three paragraphs from *Studies* all the more readily because they give a sort of *status quaestionis* of the Homeric Question at the present time:

Once again we are given the melancholy present of a posthumous volume of Sather Classical Lectures. In this case the lectures were not even delivered, their author having died suddenly in his study not long after the completion of his manuscript and only a few days before he was to have gone to California. Professor Bassett of Vermont was an original and industrious Homeric scholar, and his book is a worthy sequel to the classic vindication of the unity of the poems by Professor J. A. Scott, with which this valuable series opened in 1921. Starting from the conclusions reached by his predecessor, which in the nature of the case were mainly destructive of previous Higher Criticism and its methods, Professor Bassett undertakes a task long neglected by reason of false principles and aims—the task of investigating and bringing to light in a constructive study the qualities and characteristics of Homer as a unique, personal maker of poetry.

During the past twenty years the tide has set more strongly than ever against the Homeric pseudo-criticism of the nineteenth century. Scholars like Bowra in England, Nilsson in Sweden, and Schadewaldt in Germany, have in their several ways written of the *Iliad* and *Odyssey* no longer as accidental conglomerations of lays or as shorter poems tacked unskillfully together by some luckless hack, but as the well-articulated products of a single great mind. One curious result of this return to saner methods has been the discovery of a whole series of facts and laws hitherto neglected. Professor Bassett's treatment of the poems is the most strictly literary so far, and should have a great interest for students of literature in general as well as for Greek scholars. . . . .

Professor Bassett has surely crowned his life's work with a book to treasure, a storehouse of criticism to which its owner will return again and again for fresh enjoyment and illumination.

The following quotation from *Les Etudes Classiques* (July, 1939, p. 424) will show the present trend in the Homeric Question both in Germany and in Belgium.

In appreciation of Schadewaldt's *Homer und die Homerische Frage*, the writer says: Modern researches "ont graduellement ramené les philologues vers les théories unitaires, ou plutôt vers une conception nouvelle et plus riche de l'unité homérique et de la personnalité du poète. M. Schadewaldt semble même admettre que la lutte entre les deux tendances est virtuellement close, et que l'école wolfienne est repoussée sur toute la ligne."

The disciplinary function of the teaching of the classics is generally expressed by the terms "mental discipline" or "mind-training"; the cultural function is sometimes called "formation through self-expression" (Zamiara), sometimes "recapturing the ancient artistic expression" (Alexander).

## The Latin of Saint Gregory the Great

The study of late Latin words and meanings goes on briskly at the Catholic University of America. One of the most recent monographs in this field is Vol. VII, *The Late Latin Vocabulary of the Moralia of Saint Gregory the Great*, by Sister Rose Marie Hauber (Sisters of Mercy, Pittsburgh, Pa.). The subject is presented under four heads. Part I: Late Latin Words (Neologisms; Words of recent coinage; Foreign loan words); Part II: Words Rare Before Late Latin; Part III: Semantics (Etymological Reaction; Change from the material to the mental or moral; Change from concrete to abstract and vice versa; Restriction of meaning; Extension of meaning); Part IV: Ecclesiastical Terms. This enumeration of the chief divisions alone shows to what extent such a "Vocabulary Study" may tax the ingenuity of the investigator. As a curiosity we mention that "the devil is referred to" in the *Moralia* by not less than thirty-eight uncomplimentary terms or phrases. It so happens that there is another set of exactly thirty-eight terms in this book describing heaven. Heaven and the devil were equally real to the medieval man and woman.

The *Moralia* is "frequently described as a commentary on the *Book of Job*, but it is, in reality, a complete exposition of Christian ethics based on the text of the *Book of Job*." It is interesting to learn that "originally, it was not intended for publication. It began as a series of conferences for his monks, and it was only at the urgent request of his friend, Saint Leander, that Gregory revised the work." This leads us to suspect that in the revision not a few of Gregory's colloquialisms may have perished, to the chagrin of the student of language. We have Gregory's own assurance that "in this revision he scorned to observe the rules of the art of speaking": *Ipsam loquendi artem servare despezi; non metacismi collisionem fugio, non barbarismi confusionem devito, situs motusque et praepositionum casus servare contemno, quia indignum vehementer existimo, ut verba caelestis oraculi restringam sub regulis Donati*. This principle accounts for some of the uncouthness of medieval Latin.

We note with satisfaction that the price of all the volumes (both of the Patristic Series and of these Medieval Latin Studies) has been reduced to the uniform figure of \$2.00.

### The Importance in Education of the Study of the Classics<sup>1</sup>

BY FRANK AYDELOTTE  
President, Swarthmore College

The movements of thought in the present day present a great challenge and a great opportunity to the teaching of Classics. The study of Latin and Greek has declined steadily for several generations, partly because of the increasing importance of other subjects, partly in my opinion because the teaching of Latin and Greek has become too largely linguistic, but more than anything else because the modern world has been absorbed in problems on which the study of the Classics could throw comparatively little light.

For several generations the study of the Natural Sciences has steadily increased in importance. The achievements of our scientists, both in the intellectual and practical sphere, have revolutionized the modern world. This is true of the realm of thought and philosophy quite as much as in such applications as industry and medicine. It is not surprising that this profound change of outlook should cause students to leave older subjects and attack new ones in which human intelligence is achieving daily such dramatic and such useful conquests. The western world has for the last half century been less occupied with fundamental human and political problems than with the technique of extending man's dominion over nature and the philosophical implications of that dominion.

During the last decade all this has been suddenly and surprisingly changed. The Great War, the confusion of Europe, the rise of dictatorships, and the world-wide depression have caused thinking men everywhere to turn their attention to fundamental human problems of justice, liberty, and democracy. The totalitarian doctrine that the final reality is not the individual but the state is a challenge to all our ways of thinking, a challenge which must be met. The conflict between Athens and Sparta is being waged anew in the modern world.

On questions such as arise from this conflict the Classics have much to say to us if they are taught as they should be, not for the sake of language but for the sake of the great and significant body of thought which Greece and Rome have bequeathed to the modern world. We are hearing and shall hear in the current discussions of the day a great deal more about the ideas of Classical literature and philosophy than we have heard in the lifetime of any of us now living. For many, perhaps for the majority of people, Classical literature must be read, if at all, in translation. But for the best minds translations will never be entirely satisfactory. The keenest and most curious will want to read the Classical authors in their own language in order not to miss the fine distinctions and the shades of thought which can never be conveyed in full even by the best translation.

To my mind this situation represents a great opportunity for teachers of the Classics. It is not, however, primarily an opportunity for grammarians. It is an opportunity for those teachers who are interested in interpreting Classical literature and history and philosophy as they apply to the problems of the modern world. I am not concerned tonight to argue to this

audience why young people should study the Classics; I want to emphasize instead the reasons why I think young people will study the Classics if teachers of the Classics rise to the opportunity presented to them by the world today.<sup>2</sup>

<sup>1</sup> Read before the Classical Association of Atlantic States, April 28, 1939.

<sup>2</sup> [The author was recently appointed Director of the Institute for Advanced Study at Princeton University. *Ed. Note*]

### Initia Latina

BY ELLA FRANCES LYNCH  
The National League of Teacher-Mothers  
Minerva, N. Y.

What shall we do about the educational sarcoma? Is it not time to abandon "the current system of schooling, the worst ever devised as far as character-making is concerned," in favor of a rich, uncomplicated course that will prepare "Tommy, the Educand," to profit by Dr. McGueken's Vittorino School?<sup>1</sup> The growing discontent with the school is a healthy sign, as it may rouse us from our un-Catholic complacency with low standards. We must have a fundamental reform in our whole system. Why not establish a curricular backbone for the 7-14 age by weeding out the asphyxiated "social studies" in favor of a ten-year course in Latin begun at change of teeth? Historically and linguistically, Latin is basic to further study, but, as Msgr. Henry says, "it is indeed becoming a 'dead language' doubly in present-day public-school teaching." Why not restore to the Catholic primary school that magic vehicle of culture, a plenteous vocabulary from the Vulgate? To that end, some of our Diocesan Superintendents have set afoot an enlightening campaign.

After an experience of twenty years as the head of schools in which 7-14-year-olds were regularly instructed in two, three, or four languages concurrently, I plead the cause of Latin for Americans as the best secondary language and the wellspring of intellectual strength and possibly of ingenuity, *for children and youth*. There is no reason why it should not be taught to practically all pupils. Compared with modern languages its difficulties are few and should be a spur. The ability to think in Latin comes with the early initiation and gives the pupil the advantages of an orderly mind in command of unlimited intellectual capital. Such power cannot come from the present short and overcrowded course. The adolescent is impatient of the ABC of a new language; he does not know grammar because he knows no highly inflected language; hence he cannot master the allotted lessons in the given time. Naturally the high-school rubric, "I hate Latin."

Contrary to popular notion, Latin has no inherent difficulties for the young beginner. His interest in words as playthings signalizes the age at which we should introduce the new tongue, each word with its object, and that a familiar one—mother, flower, bird, dog, moon, house. By means of simple, dramatic sentences he readily grasps the fundamentals of grammatical usage as the means of informing him how the play ends, whether the bull chases the boy or the boy chases the bull. Before long he is ready for the Latin for Mass servers, his very soul expanding with the feeling, *Domine non sum dignus*.

*Genesis* is his first reader in both English and Latin; he cannot learn too early the lesson that will brace his whole being against the college sciosopher: *In principio creavit Deus caelum et terram*. Dear little nine-year-old Quaker Alice, intent on a goldfinch singing and mounting from branch to branch, exclaims "He is saying *Introibo ad altare Dei*."

Among the home-taught children of my Teacher-Mothers, Latin takes early root. Catherine, 8, writes to me from Seattle: "Miss Lynch, I wish you would please put the Latin words for the parts of a hen if you have time, I know oculus, oculi, rostrum, auris, caput, pluma, collum, cauda, genu, pes, pedes, sanguis, capillus, cor, pectus. Now I want the Latin for back, leg, thigh, skin, claw, spur, wing, intestines, liver, gall, rib, windpipe."

How did Catherine develop her passion for Latin, observation, English? Much as did the young pupils of St. John Bosco. Her mother taught her to observe the great outdoors, the birds of the air, and that Our Lord bade us consider these. Barnyard fowl called forth inexhaustible interest: gallus and gallina were living royalty. Was there Latin for their head, wings, feathers? Then summer brought home a seminarian uncle, who wrote Latin words on the blackboard for the vivacious child, ensuring future scholarship.

Will a knowledge of Latin help stop the Church-leakage? So thinks a Teacher-Mother in Fr. Thompson's parish, Portland. Her young Latinists got so much more out of the church services after they had memorized the *Credo*, *Gloria*, *Tantum Ergo*, etc., feeling so much more at home: "This is indeed my Father's House." She writes: "Teaching has been so simple and delightful; they love Latin and go about chanting its sonorous polysyllables in season and out of season. The service of our Holy Mother Church is for them something more than 'hieratic rigmarole.'"

Can we overemphasize the importance of a means to make Catholics more Church-loving, intelligent, alive to their capabilities? The general revival of the language of law and order of thought and action would soon reverse our scholastic slump, since literary culture is hardly possible for us without at least some general acquaintance with Latin or Greek.

I am frequently asked, How did this experiment begin? Now, I am loath to call an "experiment" a course of procedure that has been in good repute and practice for many hundred years. Anyhow, my efforts to reform the public school system from within having fallen flattish, I opened a private demonstration school, the patrons being mainly Quakers. (Strangely enough, wealthy Catholics in that city sniffed at the theories of a teacher who was known to be persona non grata with the public school padrone.) To the parents I proposed this course: English, the nation's vernacular, Latin, the mother tongue of Christianity, religion,—all taught practically as one subject during the character-forming years. These parents unanimously agreed, rejoiced, never had occasion for a single regret. This was about 1909, a time when, so far as I can learn, "Latin for 7-year-olds" was unknown in any school anywhere, in spite of its having been until recently the common thing in Europe. I believe with all my might that if all

7-10-year-age children could have even five minutes of suitable oral Latin daily, based on visible objects or familiar ideas—*Orbis Vivus*,<sup>2</sup> the living world—the gain would be so striking that every teacher would plead for that mighty pedagogical reform, bilingual instruction.

Latin in the first year should be entirely oral, in the second, mainly so. The little ones quickly memorize the key lesson, *Pater Noster*, by hearing the older ones repeat it. Biblical Latin is chosen for high visibility. "Goodness and mercy endureth forever" is harder to remember than *Vos estis lux mundi*. The Beatitudes, Psalms, Proverbs, long passages from the Gospels—all have a "natural" appeal to little ones.

Our teacher need not, and should not, be an expert Latinist. Her principal talent, in the words of Dupanloup, is to encourage her pupils to enter bravely upon the path of labor. Her enthusiasm spreads contagion. A 9-year-old remarked to me: "There is something strange about Latin. As soon as I knew three psalms by heart, it seemed to put a magic in my mind that makes all my lessons easy." The artless comment spurs her juniors, who straightway devote themselves to the mastery of the three magic psalms. They succeed. Nobody need want a better textbook for beginners than the Latin and English of *Genesis*. Try it, teachers.<sup>3</sup> I assure you that you will find primary Latin the most delightful subject possible, *provided*—

1. You begin with school beginners before they know the poison of failure;
2. You do not begin before the pupil has got his second teeth;
3. You select the right vocabulary;
4. You do not give him more than soaks in;
5. You do not try to make all strike the same gait;
6. You do not make Latin an examination subject;
7. You do not be governed by the false standards of Columbia Teachers College but by the clean common sense of St. Thomas Aquinas.

<sup>1</sup>[For the ideal Catholic classical school of the future, called Vittorino School, see W. J. McGucken, S. J., *The Catholic Way in Education* (Milwaukee: Bruce, 1934).]

<sup>2</sup>[Miss Lynch's book is soon to be published.]

<sup>3</sup>[Miss Lynch's work in education has been praised by American, English, and German periodicals.]

### The Teacher in His Glory

Homo, qui erranti comiter monstrat viam,  
quasi lumen de suo lumine accendat, facit:  
nihilo minus ipsi lucet, cum illi accenderit.

(Ennius *Fr.* 412-4. Loeb)

### "O Mira Doctoris Virtus!"

Now and again the CLASSICAL BULLETIN urges that we teachers of the classics bring to our task, in addition to other qualities, a thorough knowledge of our subject and a workable method of teaching. It would, of course, be unworthy of an instructor "to teach what you are ignorant of yourself."<sup>1</sup> Latin and Greek are the instruments in our work of education. The more skillfully we employ them, the better we qualify to impart formation to youthful minds. Quintilian<sup>2</sup> and St. Jerome<sup>3</sup> want the best teachers available for the young students. But, suppose some of us fail to measure up to this standard? In that case, may the consciousness of our deficiency keep us ever humble and spur us on to persistent efforts in the attainment of that noble goal—"to enable young persons to become educated men and women."<sup>4</sup> *O mira doctoris virtus!*<sup>5</sup>

<sup>1</sup> Jerome, *Ep.* 53.7: *docere, quod ignores...*

<sup>2</sup> *Inst. Or.* II, iii, 1-2. Cf. CLASSICAL BULLETIN, Nov. 1938, p. 10.

<sup>3</sup> *Ep.* 107.5.5: *magister probae aetatis et vitae atque eruditionis est eligendus.*

<sup>4</sup> CLASSICAL BULLETIN, Dec. 1938, p. 20.

<sup>5</sup> Jerome, *Ep.* 53.5.

Don Bosco College, Newton, N. J.

I. KOZIK, S. C.



Circulate Our Wealth<sup>1</sup>

BY GERARD B. CLEARY  
Public Latin School, Boston

I suppose that there are none of us in the high schools who do not occasionally entertain our classes with some of the little bits of Latin which are met in real life, an inscription, an abbreviation, an advertising slogan, or a quotation that has come to the attention of our pupils. Two years ago, to stimulate the interest of the boys in a special section I had—one of those sections which consisted of boys deemed worthy of starting Latin all over again—I sent them out looking for such little bits of Latin. They brought back a fair collection gathered from public buildings, churches, tombstones, tomatoes, football programs, moving picture seals, newspapers, magazines, and textbooks. Without robbing them of too much of the time needed for their daily assignments, I helped to improve their sense of power over these still flourishing bits of our dead language. The boys enjoyed the diversion and I was satisfied that no matter how far these lads might advance in the study of Latin they had some souvenirs for which they might some day find a real use, something pleasant to remember, something good to say about Latin. *Forsan et haec olim meminisse iuvabit.*

At the time, that work was to me just a temporary diversion, undertaken to relieve the monotony of repetition in a special section. I knew, of course, that one of the objectives of Latin was to give the pupils increased knowledge of just such things. Some of our first-year textbooks contained a number of items aimed at that objective. But in a school of more than 2000 boys for whom Latin is prescribed every year, the major objectives receive the maximum attention. Next year, or next June, the boys must demonstrate the progress they have made in ability to read and translate Caesar, Cicero, and Ovid. Why, then, fritter their time away with things they may never be asked in school—or in June?

However, apart from the classroom, I became further interested in small units of living, useful Latin. Our school's Classical Club, which meets in my room, adopted a suggestion that we conduct a Latin contest. (The Old Gold affair was still operating.) Through the influence of some of our members our contest appeared in the February and March issues of our school paper, the *Latin School Register*. It was a Latin-English matching test made palatable by the use of the prefix "con." Each of the two issues of the paper contained forty-five Latin quotations and sixty English translations, some literal, some quite free, and some deliberately misleading. Like all Gaul, the test as a whole was divided into three parts, one of which had to be done by Classes VI and V, two by Classes IV and III, and all three by Classes II and I of our ancient six-year secondary school.<sup>2</sup> Most of the quotations were taken from a list in the back of an English dictionary, and before the test—or contest—ended, a number of boys acquired the obviously pleasing knowledge that their English dictionary makers considered some Latin so useful that they included it in a book of things essential to an English-speaking and -reading public.

Then came another experience with Latin not required

for the next year, an experience which drove me to the conclusion that it was high time to stop playing with the interesting jewels snatched from the literary legacy of Rome and to incorporate them in the serious work of the class.

Do you recall that interesting short story, "Acres of Diamonds," the plot of which lay in the discovery by the leading character after years of laborious search in distant places of diamonds in his own back yard at home? The moral of that story—that we should not be led by gazing on the distant scene to overlook the values at our feet—was brought back to my mind by my third experience. I received a shock. Believe it or not, in a Class I section in the venerable Latin School I had failed to receive the right answer to a question which some strange impulse had prompted me to ask, a question which any citizen of Boston might justly ask a Latin School boy, a question whose answer was printed on the label of every book the boy had used during his entire course, "What is the motto of the City of Boston?"

Before we did another line of the *Aeneid* that day, they, and later every section I had, learned that motto, *Sicut patribus sit Deus nobis*, verbatim, inflectionally, syntactically, and parenetically, together with the other Latin phrases on the city seal, *Bostonia condita A.D. 1620 and civitatis regimine donata A.D. 1822*. For good measure I added to their stock of living Latin the motto of the State of Massachusetts, enabling some of them to display with pride their automobile driving licenses on which it is printed, and enabling me to get back to what I was supposed to be doing, Vergil, for the motto of the Bay State is a dactylic hexameter line, *Ense petit placidam sub libertate quietem*.

Now, concurrently with these experiences with the hitherto disregarded popular Latin, I had been giving serious thought to the future of the subject. The old utilitarian libel upon Latin had been given some newspaper publicity in my fair city.

That "non useful, dead language" charge is a damaging one. We may say with the philosophers, *Quod gratis asseritur gratis negatur*, but when that charge "makes" the newspapers not all who read it are philosophers. Not all who read it dispose of it with an act of faith in the testimony of the ages that Latin is on the contrary a most efficient instrument of education. Too many accept it because they read it in the newspaper. They do not find interesting the reply in small print which extols the disciplinary and cultural values of this time-tested study. The inestimable worth of those values is beyond their easy comprehension. *Damnante quod non intellegunt, or quod non amant.*

I wanted a more popular, more obvious means of fighting against that damaging charge. And my experiments with the Latin which is not required for next year's Caesar, Cicero, or Vergil classes suggested to me one method of counterattack, namely, to put this much-neglected wealth of ours in circulation.

I must confess that in the beginning an ardent desire to fight back at the defamers of my subject filled my mind with unpedagogical motives for stimulating this circulation. I felt that a revival of the ancient society of quoters of Latin or, at least, of those who would

recognize and interpret the bits of it which the world refuses to let perish would benefit our cause. I had observed that men take pleasure, without undue or offensive ostentation, in quoting or explaining the meaning of some foreign expression, and that they were given credit for their little contribution, not condemned for lack of knowledge of the whole literature of the language. And I thought that there were many occasions in life when a former student of Latin, without undue pride, might enjoy the satisfaction of contributing to society his mite of linguistic wealth, and might, in so doing, diminish the effects of anti-Latin propaganda. I felt, also, that in the fight against those who would destroy Latin, modern tactics were legitimate. As the businessman advertises his product, we should advertise Latin. As in close competition between, let us say, a couple of good automobiles the sale is often determined by some attractive "extra," we should, while maintaining the basic values of our subject, furnish the added attraction of a sense of power over socially desirable and useful living Latin. Simple, concrete examples of the utility of Latin, I thought, would do more to produce popular respect for it than high-sounding statements about its indirect values. A pupil may never be called upon to display ability to read and translate the standard school authors, but he is very likely to be asked in some leisure moment, at some social gathering, to interpret for a non-Latin-trained friend one of the little bits of Latin which still insist on living, an abbreviation, a state or a city motto, a pithy saying used to lend a touch of graceful force to an editorial. It appeared to me a good idea to prepare him to meet such a situation.

Let no one think that here is one who would enervate the study of Latin, rob it of its precious difficulty, let it degenerate into a pleasant pastime. *Absit omen*. Caesar, Cicero, and Vergil are and will continue to be the field in which must be done the ploughing and drilling and hoeing required in the cultivation of the aristocrat of high-school studies. I still believe in the value of persistent application at a progressively challenging task. I subscribe to all that is claimed for the prolonged study of our subject and desire to see an increase in the numbers who will continue its study even up into the colleges.

But I believe that the boys and girls who do the ploughing and drilling and hoeing in the field of Latin, both the 85% who progressively develop not beyond the second year and the remaining increasingly select group, should be rewarded for their efforts with conscious power over the wealth to which I have referred, real not artificial Latin. And this belief is no longer inspired by merely propagandist motives.

The useful abbreviations and telling phrases found more often in English texts and dictionaries than in our own, the gems of literary beauty and of human wisdom hoarded away in little-used reference volumes, are a *bona fide* part of our Roman heritage. Those who seek social values in Latin will find in these pithy sayings of a glorious civilization, these most repeatable expressions of the race, lessons in patriotism, in civics, in ethics, and in religion. The pupil will be getting something out of this Latin that will function for him, immediately in the case of the common abbreviations and phrases which

confront him in his daily reading, immediately too in the case of the meaningful quotations which may fire his imagination, stimulate him to think, inspire him to act. He will enjoy a sense of progress, of worth-while accomplishment. Besides getting the valuable training inherent in the formal study of the language, he will have for worthy use in his leisure time an honestly earned share in our civilization's cultural inheritance.

Moreover, this wealth, employed as an adjunct to the regular work in every grade, will contribute to—not interfere with—the attainment of our major objectives. It has definite classroom value. It serves to motivate work on forms and syntax, and it offers excellent illustrations for showing that translation means the expression in the idiom of one language of the thought behind the words in another. For actual proof of this, try the very simple set of our national and state mottoes. Here we have twenty-five important sayings in Latin, no one of which contains more than six words. Apart from their historical, social, ethical, and religious connotations, they present us a living vocabulary of seventy-five words, including nouns of the first three declensions, the pronouns *nos* and *qui*, adjectives of every declension and of every degree of comparison, verbs of the first three conjugations plus *sum*, *eo*, and *fero*, two adverbs, six prepositions, and five conjunctions. Every case, every mood occurs. There is syncope, ellipsis, and metonymy; there is a dactylic hexameter line; there is even a technical mistake.

Now since the abbreviations and mottoes and quotations have value for the classroom, and for life outside the classroom, and since a greater circulation of them may help to convince people that Latin is still alive and useful, I urge all teachers to distribute this wealth. It would please me to see this Association organize and supervise a campaign to insure this distribution, not only in first-year classes where some texts and some teachers are already battling along this line, but also in the second, third, and fourth years where it is more frequently neglected. Let us endow our pupils with this wealth, which they can give away and yet keep, and trust them to preserve and increase devotion to the channel of our civilization.

<sup>1</sup> Read at the Thirty-fourth Meeting of the New England Classical Association, New London, Conn., April 1, 1932.

<sup>2</sup> Founded in 1635!

### "Latin Helps to Improve One's English"

S. S. Laurie, Professor in the University of Edinburgh in 1893, an educationist of great repute in his day, has this to say about the study of Latin as a means to improve one's English:

Nor would I urge as an argument (for the retention of Latin) that classical men can alone write English. *This is contrary to fact*. They are generally poor writers of English, and that just in proportion to their devotion to the ancient classics. There is, however, a certain wholesome severity of intellect about classically trained men in their treatment of all subjects, whereas in the scientific man we find this only in strictly scientific subjects. This result is a great gain; but it is just possible that it might be generated by an equally thorough training in English, French, and German. There is little opportunity of trying the experiment; for young men who wish to combine intellectual work with cash-rewards must take to the paying subjects—Greek and Latin. In any case we know from experience the great formative power of Latin. (*Language and Linguistic Method*: Edinburgh, 1893.)



1  
s  
-  
)  
o  
at  
s,  
i-  
n  
s.  
at  
h,  
i-  
h  
n.  
er  
(.)